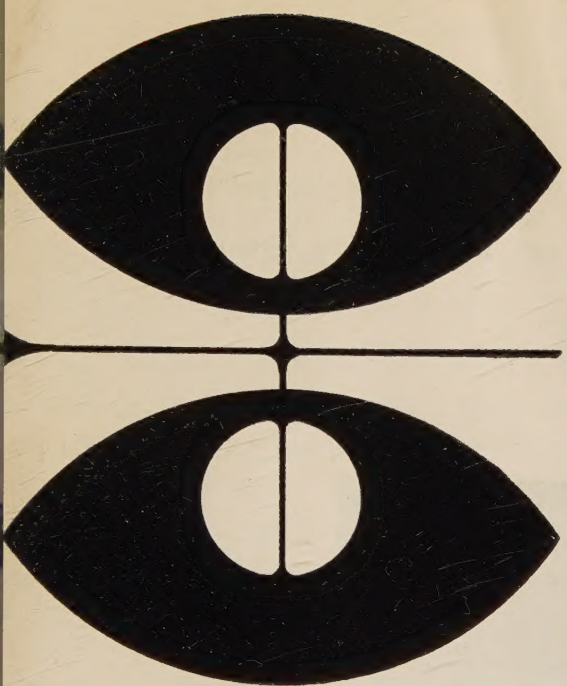


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Friendship

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Youth
Camps



Students from Hsin Pu at Summer camp.

NEWS OF THE TAIWAN EPISCOPAL CHURCH

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FRIENDSHIP-Quarterly Magazine of the Taiwan Episcopal Church.

(Editors-Rev. Roy W. Taylor and Rev. Wilfred Chee)



Bishop Pong with Archbishop Edwin
Curtis of Mauritius at the ACC in Dublin

From the Bishop

Dear flock & friends,

I have been away for three weeks attending the second Anglican Consultative Council in Dublin from July 17-24 as well as spending two days in Hong Kong & three days in London before & after the ACC.

1. Partners in Mission. There was also a two-day pre-ACC meeting on MRI on July 12 & 13. The existing Project Directory method with its concept of giving & receiving churches has been found to be inadequate. Henceforth, it is going to be 'Partners in Mission.' The Provinces or Regions will plan their project priorities jointly & the Partner Churches & Missionary Societies will coordinate their efforts in giving.

So far as our CCEA is concerned, we shall have a joint planning for priorities in our Bishops Meeting in Seoul next May, and invite the Partner Churches & Missionary Societies for a joint consultation with us towards the end of the meeting.

2. The Second ACC. This highest consultative organ of the Anglican Communion in-between Lambeth met in Dublin on July 17-27. The Rev. Francis Yip of Hong Kong & I were the two members from the CCEA. The following is a brief summary of some of the more important matters discussed:-

(a) *Ordination of Women.* The first ACC at Limuru in 1971 passed a motion in its favour by 24 to 22. The matter was debated at the 2nd ACC for 4 hours & the result of the voting was: 50 in favour, 2 against, & 3 abstain in the resolution that there will be no break in inter-communion with those Provinces or Dioceses which ordain women to the priesthood; and 54 in favour with 1 against in the resolution that ecumenical repercussions are important but not decisive, & that the Anglican Communion can go ahead alone in ordaining women.

(b) *Polygamy.* This resolution was meant for Africa alone with its Moslem population who are allowed by their religion to have four wives. But if we change the word 'wives' to 'wife & concubines', the resolution can be made to apply to Chinese situation as well.

The attitude of the ACC towards polygamy is quite liberal. Upon conversion a pagan polygamist will be received into the Church with his wives. Holy Communion is not to be used as a means of discipline against polygamists. When a monogamist becomes polygamist he is to be judged on his own merit. However, the Church will try its best to encourage government legislation for the elimination of polygamy.

(c) *New Provinces or Regions.* The following were encouraged to organize into new Provinces or Regional Councils: Sudan, Papua-New Guinea, Malanesia (after reference to the New Zealand Provincial Synod in 1974), the Spanish-speaking dioceses in South America to be formed into a regional council, etc. The A.C.C. does not encourage the proliferation of too many new and small provinces.

(d) *Liturgy.* The younger churches will be given help in translation & development of local usages. There will be variety & transcendence in a common shape of the Anglican Liturgy.

(c) *Ecumenical Relations.* There were reports on Anglican-Lutheran, Anglican-Roman Catholic, Anglican-Orthodox, Anglican-Old Catholic, Anglican-Mar Thoma Syrian Church relations with acceptance or requests to continue conversations. The Canadian & Ghana Plans of Union were encouraged.

(f) *New Officers.* Mrs. Dr. Harold C. Kelleran, past Vice-Chairman, was elected the new Chairman, with Bishop GCM Woodroffe of the Windward Islands as Vice-Chairman. Among the new Executive Committee members are Archbishops Scott of Canada, Olang of East Africa, & Sambell of Perth.

The 3rd ACC will meet in Perth, Western Australia, in 1975.

3. Visit in London. On my way back, I spent 3 days in London, attending a meeting of ACC members with Executives of 8 British missionary societies, the Rev. S.Y. Lee and his Anglican Chinese Congregation at St. Martins-in-the-Fields, the CMS Asia Secretary, Rev. John Carden (to finalize details of Rev. Michael Liu's visit to England & Ireland & to discuss plans for raising more money for rebuilding St. Michael's Hostel at Tainan), The Rev. Peter Kao of the Mission to Chinese Seamen, & Bishop & Mrs. Gilbert Baker at Dorking. I regret very much in not being able to see Bishop & Mrs. R.O. Hall who were away on holiday.

4. In Hong Kong. It was a great pleasure to see again the Archdeacon of Pakhoi, Ven. Kong Chee-Wing, who had recently come out of mainland China. His Church of St. Luke's in Pakhoi was taken over by government & he was not able to function as a clergyman even before the Cultural Revolution.

At a lunch with clergy & lay friends in Hong Kong, support was pledged for our Taiwan 20th anniversary Social Service Fund.

5. Back in Taiwan. Rev. Wang Hsien-chih returned on Aug. 6 with an S.T.M. from General Theological Seminary, New York. He will be inducted as Vicar of Grace Church in Tainan on Aug. 26, while Rev. Jason Ke will be inducted as Vicar of St. Peter's, Chiayi, on Aug. 19. Wang replaces John Chien who goes to Virginia Theological Seminary, & Ke replaces Michael Liu who goes to England & Ireland as a C.M.S. bursar, both leaving Taiwan in early September.

Two new kindergartens will open in September—one at St. Peter's, Chiayi (project

of Companion Dioceses of Hawaii), & one at Advent (Bishop Wong memorial) Church in Hsinpu.

Two new buildings—Vicarage at St. Mark's Pingtung. & girls student hostel at St. John's Taipei—are making rapid progress.

Two cemetery sites have been bought—one in Taipei & one in Kangshan. The dead are not being left out in our diocesan planning.

I hope you have already had some rest & recreation in the hot summer & come back refreshed physically & renewed spiritually for more service to God, His Church & people.

Your affectionate Bishop,
James Pong

Youth Camps 1973

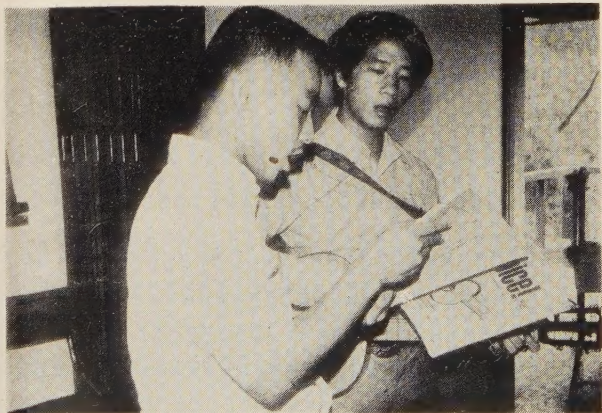
Every summer the Taiwan Episcopal Church runs a number of camps for young people. This series of articles is intended to give you a picture of the camps that were held this year.

1. Are Summer Camps Worthwhile?

Rev. Charles Chen

When we began preparations for the College Students' Camp this year, members of the Camp Committee were having difficulty deciding what should be the theme of the camp and what form it should take. Should the programme be light with a lot of fun and games, or should it be more devotional with a heavy spiritual emphasis? Should the theme be more on personal evangelism or on social involvement? Also I could sense that there was a questioning among the members as to whether what we had been doing in camps was really worthwhile and was making some contribution to the Church and society at large. Camps had become such a common feature in our church life that members were beginning to lose the sense of their value and importance and finding them quite a burden to organize.

But the Holy Spirit worked wonders, far above what we dared to ask or think. On July 3rd-7th the College Students' Camp was held at Tunghai University, Taichung. The theme of the camp was "The Christian's Mission Today". Though



the preparation and arrangement of the programme were rushed and far from perfect—concerning the dormitory facilities there were no pillows, no mattress—yet the spirit was high, and everyone was enthusiastic. The attendance was above eighty (including the clergy), the highest ever in the history of our Diocese. I remember how someone was very pessimistic and predicted that our number would be very small this year. But we were pleasantly surprised. God was able to do more than what we asked or thought. Our Bishop, when he visited us, remarked that the number of students attending this year was fairly big and also their interest in seeking the truth was high. This greatly comforted us. I know all this is the result of months and years of hard work of sowing the seed of the Gospel in the hearts of young men and women.

There were several highlights at the camp. First, a request for Confirmation came from Cheng Kuo-Lieh, a male student from Tainan Normal College. He had attended confirmation classes at Grace Church, Tainan, but had had a hard struggle in making up his mind to accept Confirmation. The Bishop confirmed him in the Tunghai Chapel. Two days later Miss Wu Ling-Hsueh from Grace Church, Tainan, requested baptism, and she was baptized by Father Chien. But that was not all. On the last day there were two more baptisms: two teachers, Miss Shih Hsu-Ch'en and Miss Ke Chiu-Lien, were baptized by Fr. Chien. All three baptized came from non-Christian homes, and it was after much agony of heart and struggle within that they decided to follow Christ, knowing very well that they might meet with severe opposition from their families. We really praise the Lord that he has performed this miracle of regeneration in our midst. We have not seen the Lord working in such a wondrous fashion for quite a long time. As far back as eight years ago, at a camp held at Soochow University, Taipei, there were two girl students baptized, but they were prepared beforehand. But at this camp we did not expect any baptisms, yet we had three.

From this experience I learned a valuable lesson. God seemed to be saying to us: "Do not give up. Carry on sowing the Word. Work patiently and quietly. Do not stop halfway. What may seem impossible to you is possible with me."

I thank the Lord for His mercy and for allowing us once again to see the Holy Spirit working freely in our midst. He not only works mightily in a camp that is well organized, but also He is able to do exceedingly above all that we ask or think in a camp that is less orderly and somewhat inefficiently run. In spite of our many failures and weaknesses, He continues to work wonders and miracles in our time.

From the account above, I think it is quite clear to everyone what the answer is to the question, "Are Summer Camps worthwhile?"

2. My Impressions of Summer Camp

Mark Lee

(Note—Mark is a student of Cheng Kung University, Tainan. This was the first

time he had attended one of our camps. He sent us this account after returning to his home in Hong Kong.)

Liveliness and solemnity were the feelings which struck me most during the summer camp of our Church held at Tunghai University. Tunghai is lovely place, an ideal place for a summer camp. I enjoyed myself very much.

I liked the celebrations of the Lord's Supper held in the mornings—they gave me deep feelings that I had never experienced before. God was so near to me, and before His mightness, His grace, I saw my weakness, foolishness. I was moved that several friends, making use of such good and meaningful occasions, offered themselves to God—one confirmed and three baptized.

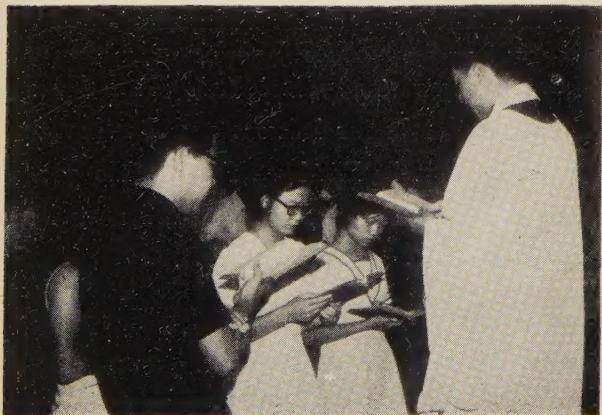
Through the sermons given by the priests I really gained a lot in my spiritual knowledge. I understood more clearly about the world, the Gospel, myself and my responsibilities as a Christian. Excellent results were achieved in the discussion of various topics, divided as we were into eight groups. We talked frankly, enthusiastically and pointedly. Each one of us gave his or her own ideas, and I think this is the best way to approach a topic. Many new and good points were proposed which led to an important conclusion. The oral report on our discussions provided a chance for us to practise our speaking.

Other activities, such as meditation, witness, drama competition, hymn singing, quiz etc. gave opportunities for people to demonstrate their faith, initiative, cooperation and wisdom. We lived in harmony and happiness, but I think we ought to have been able to keep more punctually to time.

Speaking generally, this summer camp was a successful one.

3. My Testimony Miss Shih Hsu-Ch'en

My childhood home was situated in between two church buildings; one was a Catholic church, the other Protestant. We were told by adults that little children should not go to church. So we could only stand outside and look in curiously and listen to the people singing the hymns that were so pleasant to the ear. Sometimes we couldn't help but climb up the wall and watch the children attending Sunday School. How we admired them!



Then during my high school days, I was so busy with my studies that I did not have much time to think about Christian things. When I entered Teachers' College, I went to Grace Church, Tainan,

in order to learn English. There I met Rev. and Mrs. John Chien. They were very friendly and loving people, always ready to help. Besides learning English, I also attended the Youth Fellowship meetings, whenever I had time. During the Bible studies, they often discussed questions about life and faith. I was very interested in these topics. So every Sunday, I would invite my classmate and together we would attend Grace Church. I always came back deeply impressed with the messages I heard. So gradually, I began to like reading the Bible and other Christian books, because in them I received much help and inspiration. But I was still skeptical about the existence of God.

I remember once our Science teacher gave us extra tuition on astronomy. As he lectured on the immensity of the universe and how the stars and planets revolve according to set courses, it was quite obvious that there is in existence a wonderful law or design behind it all. The greatness and vast intricacies of the natural world made me conclude that must be a Maker or Creator who made it all. Moreover, after having read "By Searching" by Isobel Khun, I found that many of my own experiences were similar to the authoress's. The guidance of the Lord and His mercy and grace often were with me to bless me.

During Christmas 1971, I was being prepared for baptism and to receive the grace of God. But as my family was quite prejudiced against Christianity, I lacked the courage to raise the subject of my baptism with them and so missed the opportunity. Then during July this year, at the summer camp organised for university and college students held at Tunghai University, Taichung, after much prayer and struggle within, I felt that the Holy Spirit was speaking to me and telling me not to wait any longer. So I decided not to worry too much about family reactions but to trust the Lord to work it all out. I was baptised at the camp. After the baptism, I just felt a great peace within my heart. If the Lord is with me, what more is there to worry about?

When I returned from the Camp, I felt that my life had been renewed. Everyday I read the Bible and prayed. My life was given a lift and I was filled with joy. I firmly believe that God watches over those who are baptised in His name.

Two events happened and greatly moved me. The first one was when I felt sick for three days and three nights. I knew that this was God disciplining me for my unclean thoughts. Not until I confessed my sin did the sickness leave me and I recovered. From this experience I learnt the greatness of God's love. In His love for me He gently chastised me for my disobedience. He constantly watches over me so that I may keep His commandments, draw near to Him and become more perfect in Him.

The second event that was really amazing is this. On the 20th July, I spoke to my father about believing in Christ. Much to my surprise, he said that a person should be free to believe whatever faith he had chosen and that I was free to follow my

own convictions. Praise the Lord for His guidance and answer to my prayers. All my fears and anxieties were over! I could now see how unfounded and childish some of the fears were. I know this is the work of the Holy Spirit. If the Lord did lead me to follow Him, I know He would open the way for me and remove all obstacles.

I rejoice in my salvation in Christ. From now on, I will do my very best to spread His Good News to many who need it so that they too may know of God's mighty love and power.

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4. Junior Camp

Whereas the earlier camp was marred by inadequate organization, this was very smoothly run, largely due to the efforts of seminary student, David Lai. The use of a more compact site—a Roman Catholic students hostel at Chiayi—also contributed much to the efficiency of the programme.

In the past there have been two separate camps, one for senior high and one for junior high. As an experiment, we put the two together. The experiment was not a great success. Despite the convenience and economy, it was not easy to cater for both groups at once, and there will probably be two different camps next year.

During this camp we looked at the Christian life under three headings, taken from John 14.6—the Way, the Truth and the Life. In each case we saw that Jesus reigns supreme. As in the other camp the material was presented in the form of addresses, and was followed through in Bible study and discussion.

One problem at this camp was that several of those present had only a very loose connection with a church. In the three days at our disposal, therefore, we could do no more than lay some foundations, trusting that the Lord, in His own time, would raise up buildings. In times of discussion there were many who were happy to discuss personal problems and problems of relationships, but who did not have a great thirst for spiritual issues. Under such conditions, one must conclude that three days is really too short to accomplish much that is of lasting significance.

It was basically, however, a very happy camp. The games and sideshows were very popular. Many entered into the amateur theatricals with zest. I shall remember for a long time a discussion we had on freedom when, by way of an unintentional object lesson, a sweet little girl was holding captive a large winged insect, which might have sent her Western counterpart shrieking for mother.



If this camp was mainly a time for sowing, perhaps next year, in the goodness of God, we shall witness a time of reaping.

R.W.T

The Wider Church

1. Bishops Meet in Manila

The privilege of entertaining the bishops of all eleven member dioceses of the Council of South-east Asia this year fell to the Philippines. From 7th to 10th May St. Andrew's Seminary, Manila, was the scene of busy activity as the bishops spent part of their time in retreat and part in thrashing out the problems of today's church.

Political conditions brought severe pressures in many of the dioceses. In Mindanao, for instance, in the Southern Philippines, Bishop Manguramas reported a situation not unlike that of Northern Ireland, in which political and criminal influences have exacerbated a long-standing religious tension. It was hoped to start a third diocese in Korea in 1974. Important developments in lay training were reported in Malaysia and Singapore. The Bishops agreed to support two financial projects this year-US\$750 to be given to the Philippines for rehabilitation and the same amount to Melanesia for hurricane relief.

There were three important expressions of opinion. A welcome was given to the new form of M.R.I. proposed for the Anglican Consultative Council agenda at Dublin in July; but it was urged that the phrases "giving church" and "receiving church" be dropped. Our own Bishop Pong was elected as Episcopal delegate to the conference.

On the ordination of women they said, "We believe that the dioceses of S.E. Asia would remain in full communion with PECUSA if it ordained women to the priesthood and episcopate, though some dioceses would be distressed, and for some the question of priesthood and episcopate would have to be considered separately".

On the action of the Holy Spirit in the Church they said: "We acknowledge with thankfulness and joy the many manifestations of the power of the Holy Spirit in the Church today; we welcome the increasing sense of freedom and exuberance in worship which characterizes our own life and that of many of our congregations; and we recognize the value of the "charismatic" movement as a corrective to excessive secularism in some contemporary theology. At the same time we remind our dioceses of the injunction of St. Paul: "If we live by the Spirit...we shall have no self-conceit, no provoking of one another, no envy of one another." (Gal. 5:25-6)".

Bishop Pong took the opportunity of meeting with the alumni of St. John's University; and also preached at St. Peter's (Cantonese) Church in Manila.

2. Anglican Council Meets in Dublin

Created as a result of a resolution at the 1968 Lambeth Conference, the ACC met for the first time near Nairobi in 1971. The 1973 conference, to which Bishop James

Pong and Rev. Francis Yip of Hong Kong went as South East Asian delegates, took place in Dublin from 17th to 27th July.

The business was in four sections—Unity, Church and Society, Order and Organization in the Anglican Communion; and Mission and Evangelism. Further news of this will be found in the Bishop's letter.

3. Mrs. Richard T. Herkner Visits Taipei

Mrs. Richard T. Herkner, Chairman of the Episcopal Churchwomen of our companion diocese of Hawaii, visited Taipei on June 24-5. Accompanied by her counterpart in our diocese, Mrs. Chou Wang Ai-Yung and by Mrs. James Pong, she visited our churches and institutions in Taipei and district. She showed particular interest in our work amongst children, and said she would try to give the new kindergarten at Advent Church some financial support.

An Interview with Miss Ena Somerville

In July Miss Ena Somerville completed her service in the diocese and began a trip to Europe, England and the U.S.A. Before her departure she was kind enough to grant us this interview.

R.T. Many thanks for sparing us some time when you are obviously very busy preparing to leave. Before coming to Taiwan I understand you worked in other countries. Could you tell us something about this?

E.S. Yes, it is true that I have worked on several islands in the Pacific, such as New Guinea, where I spent 11½ years from 1939 to 1951. I arrived in time for the dedication of the Cathedral of St. Peter and St. Paul at Dogura, which is larger than St. Andrew's Cathedral in Sydney and was built entirely by voluntary groups of natives from all over the diocese under the direction of one white man, Robert Jones, hauling up buckets of cement by rope and carrying stones and sand from the beach 200 feet below! I left in 1951 after the eruption of Mt. Lamington, which took the lives of about 4000 people including many of our missionaries. Between these two events were hundreds of other exciting events too numerous to mention—in peace and war, on land, sea and mountain.

Where did you go next?

I returned to Australia, where I looked after my mother for 8 years. After that I offered again to the Australian Board of Missions for work overseas but this time I



was turned down because of age! That being so, and feeling fit as a fiddle, I decided to go under my own steam, bearing a letter of introduction from the Australian Church but not its cash! I got a map of the world put out by USPG on which are all the dioceses where the Anglican/Episcopal Church works and it came to me that there isn't one place in the whole of the world to which I couldn't go free if I was prepared to work for a certain length of time in each.

Where did you start?

I have always been told that the Church is a Fellowship and so I decided to test the fellowship of the Church and ascertain the truth of such a statement. But where would I start? The Australian Aborigines have never attracted me but I decided that since many people abroad would ask about them, I would go to the first station offered me and that would determine my route. Well, the first offered was a teaching job at Lockhart River up near the tip of Australia, where I held the fort for about 13 months. Here I learnt hundreds of things a nicely brought up girl knew nothing about and I could tell you many exciting experiences. Next I moved to another group of Torres Strait natives, teaching 6th grade primary children on Moa or Banks Island. Here the Coming of the Light Ceremonies were most interesting. Next I moved to Thursday Island to help the Bishop wind up his work and to see the next bishop in. I could tell you much about bishops for my life seems to have been bound up with them, seeing one out and another in. After that I came to Borneo, where I taught Chinese children English in the mornings and worked for the bishop in the afternoons. Here in order to get my fare paid I had to stay for three years. Again I saw one bishop out and the next one in. I think the most important events here were the division of the diocese and the changeover from British rule to the Federation of Malaysia, with visits from the King and Queen of Malaya, etc.

How, then, did you get from there to Taiwan?

At the completion of my tour I went to work for another three years in Sabah with Bishop Wong who was the first Bishop of Sabah—previously he had been Assistant Bishop of N. Borneo. Here again I followed the usual pattern of seeing one bishop out and the next in! For the first time here I accepted full time work as Bishop's Secretary instead of combining the work with teaching. Of course I have many happy memories of each place, but after three years it was time to move on again, and of course my mind flew to Bishop Wong, who had come to Taiwan. I then acted as his secretary for two years, but later came out to the school at Hsin Pu to teach English, and once again the pattern of seeing one bishop out and the next one in was followed, except that on this occasion the outgoing bishop died in harness.

What were your first impressions when you arrived at Hsin Pu?

I was taken out to the school by the Bishop to watch the outgoing teacher take his classes and then report on whether I felt I could do the work or not. Imagine my reactions on arrival to find that the said teacher had taken to his bed and all his classes were then thrown into my lap. At the end of the day I had no leg to stand on, for had I not gone in without any knowledge of the students or the books and carried through successfully all day?

More recently you have emerged as an artist. How did you discover that you had this gift?

This was really due to the fact that I couldn't learn the Chinese language and so decided to try and understand something about the Chinese culture through learning brush work. I had four teachers who were all really gathering enough money to go abroad, and at the end of the time I was a bit brownd off as each teacher had a different style and insisted on starting the pupil off from the very beginning! Then one day Mr. Sydney Chang, who had been commissioned to paint a portrait of Bishop Wong, called on the Bishop. I liked his work and asked if he thought I could do it. He suggested that I try, and so I switched to oil painting. Although my work isn't very good he encouraged me to hold an Exhibition of both medias last year. The wife of the Australian Ambassador, Mrs. Dunn, came to open the exhibition, which was quite a success.

What do you expect to do in the future?

Once more, God alone knows. Ten years ago I was considered too old by the Church to do any active work, so by the time I return to Australia they will probably think I an doddering. All joking aside, I have decided that I shall never see the rest of the world if I spend three or six years in one place, so I hope to spend what money I have saved and see something of Europe, England, America and Canada if my money lasts out, and then I shall return to Australia, which by this time is really a foreign country to me, and see what the Spirit leads me to.

What are the chief memories you think you will carry away with you?

There are hundreds, but I guess one would be the multitudes of children, especially the little buses of Kindergarten children, who, from their size, should still be in their mothers' arms. Another is the nightmare traffic. Another the happy relations I have had with the Roman Catholic Church: for I have been privileged each year to attend their English retreats. For these and my many other blessings I thank God.

AROUND THE CHURCHES.

ST. JOHN'S CATHEDRAL, TAIPEI

Foundation Laying Ceremony for Student Centre-27 May 73.

The foundation stone for the new Student Centre at St. John's Cathedral was laid by Bishop Pong and the present & previous Chairmen of the Bishop's Committee on 27th May at 10.30 am after morning worship. Present also at the brief ceremony were Dean Chia, Rev. Dr. Denlinger, and about seventy members of the congregation. The four-storey building which will house the vicarage as well as provide hostel accommodation for girl students has been named "Kennedy House" in honour of Bishop Kennedy, formerly of Taiwan, (1953-1962) but now retired in Hawaii. Mr. Ma Shou-Hwa, a renowned artist, did the caligraphics for the foundation stone. Bishop Kennedy wrote and thanked the Cathedral for the honour of naming the new building after him. It is expected that the building will be completed by November 73.



News from Advent Church, Hsinpu-Kindergarten commencing September 73.

After the completion of Bishop Wong's Memorial Chapel, the next project for the Advent Church is the starting of a kindergarten for the children of the surrounding country area. Preparations are now well in hand and the kindergarten will officially commence in September. Already about fifty children have registered. The kindergarten will occupy the former Advent church building. It is hoped that the kindergarten will not only serve the farmers and parents by looking after and educating their children but also that it will be a means of implanting the Good News of faith, hope and love of Jesus. With regard to finances, the Diocese has given an interest-free loan of NT\$50,000. The rest of the money has to come from the generous gifts of church members and friends. Any support, moral or financial, from you would be greatly appreciated.

News from Holy Trinity Church, Keelung

The work at Holy Trinity is a difficult one. There was a period when things were fairly lively. According to past records, there used to be a College Student Fellowship, Youth Fellowship, Sunday School and other activities. The number of people who attended church was around thirty. But since the beginning of last year the picture

has changed. The Sunday School stopped, and the College Student Fellowship had only names on a roll but no actual meeting. The Youth Fellowship is still going but very unsteady. The maximum number of communicants on Sunday is seven, about one-tenth of that on the electoral roll. The church building is still all right on the outside. But inside the church, the wall has green moss all over it. The ceiling has water-marks everywhere. So the church looks very dilapidated.

In spite of these depressing conditions, there were still a few church members who wanted to do something to revive the church. So they put forward many suggestions, such as providing recreational and musical facilities, organising outings, parties and barbecues and folk dancing. Due to lack of funds we were not able to buy the musical instruments, or to organise too many outings and barbecues. We tried folk dancing. This really attracted the young people. But very soon, problems started coming. The neighbours were critical of such activities. Some stopped coming for fear of criticism. Then problems of boy-girl relationship arose. These became so serious that some old members began to leave. Though folk dancing attracted people to church, it was not reliable because often they came to church not to worship God but only for the entertainment. So because of the problems created, we finally put a stop to folk dancing.

After we stopped folk dancing, the attendance at church also dropped. We had as few as five people sometimes. But they are the faithful remnant. There were times when we thought of closing down the church. But what about the faithful few? So we decided to carry on. We didn't try any new or "quick" methods. We just concentrated on worship, preaching and teaching and singing hymns. We did not do anything else. We did this for half a year. After much prayer and hard work, new faces began to appear until we had about fifteen to twenty on a Sunday.

In our worship, we also encourage the members to take part in the prayers. At first, they were not used to this. But gradually, they found that it was helpful to their worship. Often we had discussions about the faith. A few began to request for baptism. On Easter Sunday this year, we had four young people baptised. These are the firstfruits of Holy Trinity in spring this year. Please pray for them that they might become the pillars of Holy Trinity in the years to come.

Rev. Jason Ke.

News from All Saints' Church, Kangsan

- 1) During February this year, we awarded small scholarships to nine college students. Each of them received NT\$300, as a token of our interest and concern over them.
- 2) During Women's Day, 8th March, our Women's Fellowship organised an outing to Chen-Ching Lake. Altogether, about eighty people signed up. We hired two Air Force buses. On the way, there was a slight accident involving one

of our buses and a taxi. After paying NT\$1,000 to the taxi driver for damages, the whole matter was settled and we proceeded on our way. After visiting some scenic spots round the Lake, we returned home. All enjoyed themselves and gave thanks to God for the beauty of His creation.

News from Church of the Good Shepherd, Shihlin-Kindergarten 5th graduation.

On Saturday, 7th July, at 7.30 pm our church held the 5th graduation ceremony for our kindergarten. Altogether there were 214 children who graduated. Bishop Pong was present to address the graduands. On that night, many parents came and the church was packed to full capacity. It was quite an impressive sight as each graduand was crowned with hat and received a lighted candle and marched



out of the church to line up around the courtyard. This event was one of the highlights in the life of the Church. On 13-17 Aug., a vacation Bible School was held in the church. About seventy children, ages ranging from four to fourteen, attended. The programme included Bible stories, singing, games, handwork and refreshment. An enjoyable and profitable time was had by all.

News from Hsinpu SJSJ Institute of Technology-6th Anniversary.

The Institute celebrated its sixth anniversary on the 26th April. As it was examination time, we did not have an Open Day. Instead there were organised sporting activities like basketball, rugby, baseball, judo and table-tennis. On the 25th evening, at 7.00 pm, there was an Anniversary Thanksgiving service held at the Advent Church. The Boys' Choir of the Lutheran Church was invited to sing. They sang so well that even though it was not the usual custom to clap hands in church, the audience could not stop from applauding. On the 29th afternoon, at 2 pm, there was a party held in the Dining Hall where there was Folk Dancing and refreshment. A good time was had by all.

Clergy Retreat-22-24 May 73 at Chiayi

About twenty clergy attended a Retreat held at the Roman Catholic Benedictine Monastery in Chiayi. Topics for discussion included the pastoral ministry in the city and the countryside, vicar and curate relationship, liturgical reform and clergy as enabler. Many felt this was a profitable time spent together.

A Visit to All Saints', Kangshan

The bus deposited us, hot and thirsty, on to the main street of Kangshan, in the middle of a July afternoon. After pausing to refresh our thirst at a roadside stall, we hailed a pedicab. Kangshan is one of the few places left in Taiwan where one can obtain such a luxury? But I was relieved to discover that civilisation had caught up with the owner of this particular vehicle; a motor was attached to the bicycle. So instead of perspiring over the pedalling of two hefty foreigners to their destination, the driver bowled gaily along at an incredible speed which he enjoyed and the foreigners endured.

However, there was time to observe the sprawling nature of Kangshan, the largest township between Tainan and Kaohsiung, with its usual jumble of tropical life. Soon we were racing out into the countryside, past rice fields and sugar cane. Our destination was the Kangshan Air Force community, and the All Saints Episcopal Church that served the people living there.

My first impression on arriving at the church was that here was a place for which people cared. The church on the right and the church hall on the left were set amidst a well-kept garden and looked cool and quiet in the glaring sun. The sound of a motorbike heralded the arrival of the minister, Rev C H Yang. Smiling and friendly, he led us a tour of inspection. The inside of the church continued to please the eye, as the outside had done. Simple in design, it was cool and refreshing. Worship in such an atmosphere would not be difficult. My husband had already visited the church, but as this was my first visit, Mr Yang patiently explained the history of All Saints. The church was built in 1960, and today is one of the largest episcopalian congregations on the island. The attendance on Sundays averages around fifty with about forty 5 to 12 year olds in the Sunday School. Small by our western standards, yet I was later to observe that it was a thriving nucleus of Christians who thus met together, rather than a group drawn together by tradition and custom which so often happens in the west.

Mr Yang himself has an interesting background. He was already part of the Air Force community when he felt God's call, at an older age, to the ministry. Thus six years ago, Mr Yang found himself the vicar of a community amongst whom he had already lived for some years.

Our tour completed, we walked down the road and into one of the community "villages" to the minister's house. We were just in time to join in what the west would call a "cottage meeting" but which the Chinese more delightfully refer to as a "family worship". About twenty of the church members gather each week in someone's house for worship and Bible study. This week it was being held in the vicar's house. Roy was called upon to play the organ, and there ensued half an hour of informal hymn

singing while stragglers arrived, and Mrs Yang, the essence of hospitality, made sure that each newcomer had a cup of tea in front of them. A set form of worship followed the hymns, in true episcopalian style, taken from a special booklet for family worship.

All this was as expected, and after Mr Yang had spoken and called on my husband to "say a few words", I settled back thinking the meeting was over. Then the unexpected took over. One after another spoke. An exposition of some verse, a personal testimony from a convert of a year ago, a prayer of thanksgiving for the healing of a friend, followed in quick succession. While one lady read from the Bible, my neighbour whispered that the Lord had healed the sight of this person so that she could now read. Altogether it was a spontaneous and heartwarming experience, lasting all of two hours!

A thought crossed my mind during the meeting, and I wondered why the congregation was not bigger than it was, with such an active witness amongst its members. In a subsequent conversation with Mr Yang, I learned some of the problems of Christian work in the area. There are seven Protestant, and one Roman Catholic, churches serving the small town of Kangshan. Fragmentation does not belong only to the west!

As the friends took their leave, we had many sincere invitations to come again and visit them. Before we ourselves left, Mrs Yang and her daughter entertained us to a delicious Chinese meal of fried dumplings and a sweet soup, with various savoury accompaniments.

In the cool of the evening we took our farewell of the friendly Yangs and All Saints, and wended our way back to Tainan. On our return we thanked God for the little group of His people in Kangshan.

(E.D.T.)



PERSONNEL CHANGES

This September sees many changes in personnel in our diocese. We ask you particularly to pray for these men and their families in all the adjustments they will have to make.

Rev. Michael Liu, formerly Vicar of St. Peter's Chiayi, is going to England and Ireland for further pastoral theological & musical training. For part of the time he will be assisting in a Dublin parish. So our Bishop has already paved the way!

Rev. John Chien leaves Grace Church, Tainan, in order to study for a year at Virginia Theological Seminary; he will probably specialize on the subject of the mission of the church.

Rev. Jason Ke, who has been working in the diocesan office, moves to Chiayi to take charge of St. Peter's.

Rev. Hsien-Chih Wang, after a year in the States, returns to take over Grace Church, Tainan.

Rev. Andrew Hwang of St. Andrew's Chiading, will attend the General Convention after which he will study for a few months at the Church Divinity School of the Pacific in Berkeley, California.

David Lai, currently in his last year of seminary training, will supervise the work at Chiading during the half-year of Andrew Hwang's absence.

David Hsu, our Singaporean colleague, will combine teaching at Hsin-Pu with ministry at Holy Trinity, Keelung.

Next time we will bring you plans for new buildings in the diocese.

COMMENT

One often hears it said that Asia is predominantly a continent of young people. Having lived here now for four years I am well prepared to bear this out. To have reached the "grand old age" of 35 is to feel a little elderly.

The Episcopal Church came to Taiwan in order to meet the needs of refugees from the Mainland who were accustomed to worship with us over there. But it has a greater work to do than to provide material for nostalgia. Having begun in this way, it has to examine its role in Taiwan in the present day. In our next issue we shall be taking up this theme in a big way. Sufficient is it to say, within the scope of this short article, that a forward-looking church has to show a genuine concern for young people.

We are, of course, not the only ones in the field. All the denominations have some young people's work, some successful, some not. In addition there are such organizations as Campus Crusade and Campus Fellowship working amongst students. Young people represent the church of tomorrow, and any church which in its policy neglect them neglects its own future.

There are many differences between a Chinese young person and his counterpart in the West. We in the West like to encourage free thinking and debate. The Chinese, however, have a long tradition of respect for elders. The young person is encouraged, therefore, to listen to the wisdom of those older than himself, but not to contribute. As a result of this Chinese young people tend to be more reserved and unsophisticated. Western influence, however, is spreading rapidly, and some, beneath an unruffled surface, have aspirations very different from those of their forbears. Young people want the best that the West can offer them, yet they want to preserve the special distinction of being Chinese. It is not easy, in such a situation, to find one's true identity.

We Christians believe that a man's true identity may be found only as he accepts the claims of Christ over him. Then, and only then, do the restrictions of his own selfishness fall away, and Christ makes him free. This discovery of their true identity is the great need of young people in Taiwan today.

Remember them in your prayers; and pray that we may know how best we can communicate God's truth to them.

R.W.T.

